Lutheran Herald

ON A NEW CALENDAR

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
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Inga Gilson Caldwell

I see the crisp new leaves beneath my hand,
Unsullied white with black in bold relief.
What do you hold within your power to bring
Of joy, of pain, of happiness, of grief?

There was a time in youth I asked of you
Unearned reward, much as my hands could hold.
Forgive such greed—my only prayer is now
At eventide my weary hands to fold.

Long years I strove my wishes to attain
For nothing else of much importance seemed;
In arrogance I brooked no slightest change
In all my well laid plans, my many schemes.

Then You, my God, bent low my stubborn head.
"To gain your life, you lose it first," You said;
So I surrendered all within Your hand
And humbly asked but to Your throne be led.

So let the new days that before me lie
Bring what they will, I now have learned the worth
Of Your strong hand; for You have truly said,
"All things are Mine in heaven and on earth."

CBPL

LUME XXXVIII MINNEAPOLIS, MINN., JANUARY 5, 1954 NUMBER 1

HJORTLAND MEMORIAL BUILDING DEDICATED

In memory of Elmer S. Hjortland, Jr., a young seminarian who died in 1951 after serving the Kalispell church as intern, the recently completed youth building of Our Saviour's Church, Kalispell, Montana, has been named the Hjortland Memorial Youth Building. In the accompanying picture Dr. Elmer S. Hjortland, pastor of Central Lutheran Church, Minneapolis, and father of the late intern, is seen (left) on his way to the dedication service, at which he recently officiated. The building contains no less than thirty-two class rooms. The Rev. J. M. Grimsrud is the pastor of the Kalispell church.

BIBLE CAMP CONFERENCE

Tuesday, January 19

University Luth. Church of Hope
Sixth St. and 13th Ave. S. E.
Minneapolis, Minnesota

Theme: "Youth Participation on the Bible Camp Team"

The conference opens at 9:00 A.M. and continues through the afternoon and evening, with meals served at the church at noon and at 6:00 P.M.

At least one official delegate should represent each Bible camp in the Church. Pastors, camp deans, and others interested in the Bible camp movement are invited to attend.

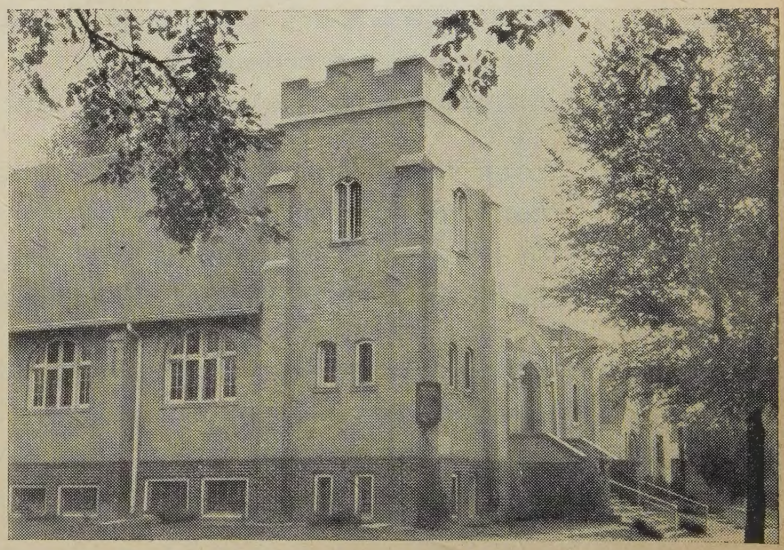
MONTANA LUTHERANS SEND CARLOAD OF WHEAT

On November 10 Lutherans of the Upper Flathead Valley in western Montana shipped from Kalispell a carload of wheat as their contribution to the relief work directed by Lutheran World Relief. This shipment was the fifteenth of its kind sent out by Montana Lutherans. Directing the All-Lutheran Food Appeal in the Kalispell area were the Rev. J. Milton Grimsrud (ELC) and the Rev. Eugene Klug (Lutheran Church—Missouri Synod).

CALIFORNIA HOME FOR THE AGED TO ERECT NEW BUILDING

Solheim Lutheran Home, Eagle Rock, Calif., owned and operated by the California District, has begun the erection of a new $200,000 building which will house an infirmary, dining room, and assembly hall. Groundbreaking exercises, at which the Rev. Gaylerd Falde, president of the California District, officiated, took place Nov. 8. The Rev. S. D. Disrud is superintendent of the Solheim Home.

DENVER CHURCH RENOVATES INTERIOR



Our Saviour's Church, parish of the Rev. A. A. Nelson, has during the past y extensively renovated the interior of its church building. The walls have been redone soft, solid colors, chancel and aisle carpeting has been relaid, chandelier lighting been supplemented with hidden spotlights, and asphalt and rubber floor tiles have b laid upstairs and downstairs.

MID-WINTER CONVOCATION
AT LUTHER THEOLOGICAL
SEMINARY
JANUARY 12-14, 1954

LUTHERAN HERALD — O. G. Malmin, Edi
GLADYS WOGEN, *Assistant to the Editor* • HERMAN E. JORGENSEN, News Ed
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OLUME XXXVIII . . . NUMBER 1
Minneapolis, Minn., Jan. 5, 1954

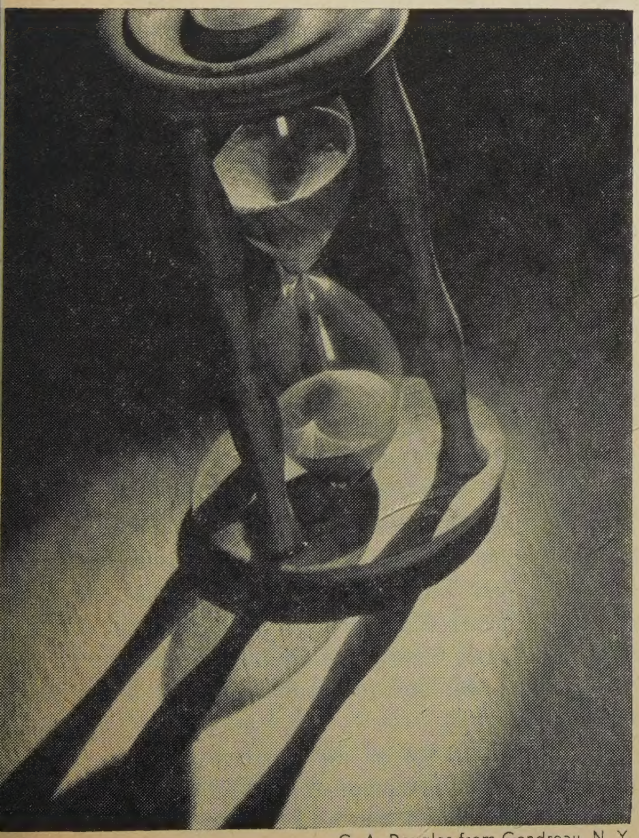
Lutheran Herald

A PRAYER OF MOSES, THE MAN OF GOD

Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, from everlasting to everlasting thou art God.

Thou turnest man back to the dust, and sayest, "Turn back, O children of men!" For a thousand years in thy sight are but as yesterday when it is past, or as a watch in the night.

Thou dost sweep men away; they are like a dream, like grass which is renewed in the morning: in the morning it flourishes and is renewed; in the evening it fades and withers. For we are consumed by thy anger; by thy wrath we are overwhelmed. Thou hast set our iniquities before thee, our secret sins in the light of thy countenance.



G. A. Douglas from Gendreau, N. Y.

RNS Photo

For all our days pass away under thy wrath, our years come to an end like a sigh. The years of our life are threescore and ten, or even by reason of strength fourscore; yet their span is but toil and trouble; they are soon gone, and we fly away.

Who considers the power of thy anger, and thy wrath according to the fear of thee? So teach us to number our days that we may get a heart of wisdom.

Return, O Lord! How long? Have pity on thy servants! Satisfy us in the morning with thy steadfast love, that we may rejoice and be glad all our days. Make us glad as many days as thou has afflicted us, and as many years as we have seen evil. Let thy work be manifest to thy servants, and thy glorious power to their children.

Let the favor of the Lord our God be upon us, and establish thou the work of our hands upon us, yea, the work of our hands establish thou it. Psalm 90

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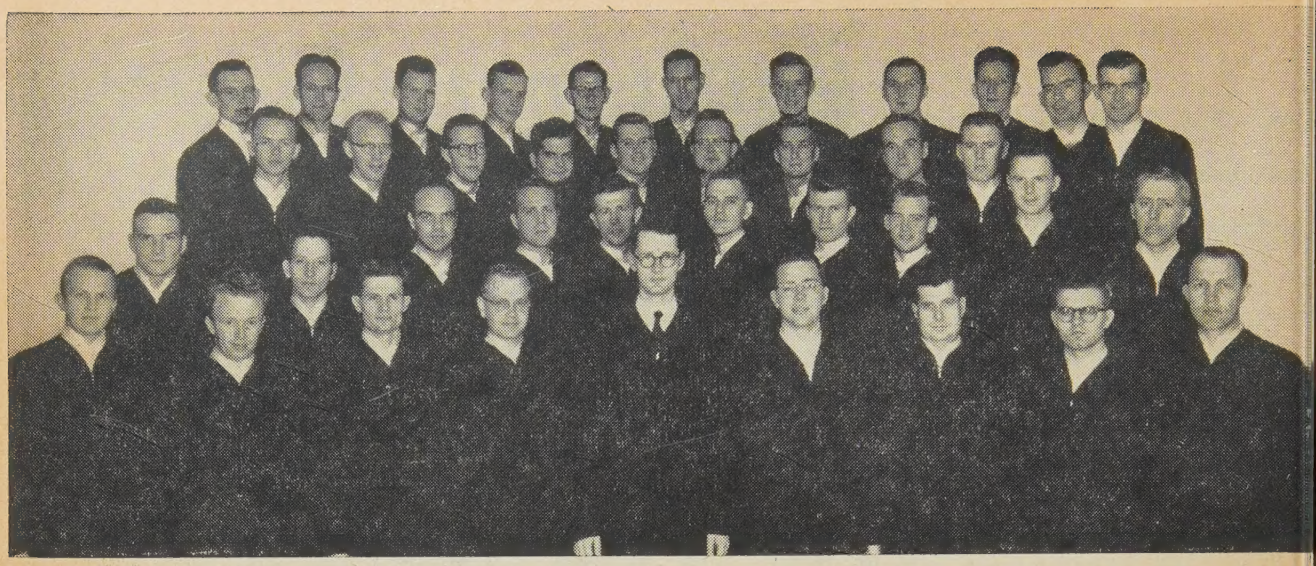


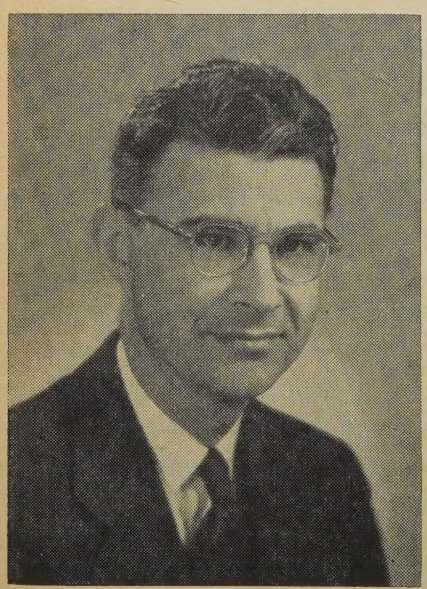
Left to right—front row: Tom Anderson, Holmen, Wis.; Richard Hanson, Baldwin, Wis.; Bent Damkar, Calgary, Alberta, Canada; Eugene Floistad, Milwaukee, Wis.; Albert Ely, St. Paul, Minn.; Omar Kaste, Fertile, Minn.; Walter Ekeren, Thief River Falls, Minn.; Marcus Mork, Clarkfield, Minn.; Robert Martenson, Milwaukie, Ore. . . . Second row: Philip Natwick, Nunda, S. Dak.; Paul Braafladt, Sacramento, Calif.; Paul Martinson, New Richland, Minn.; Robert Johnson, Minneapolis, Minn.; Vernon Faillettaz, San Francisco, Calif.; Oliver Kirkeby, Henning, Minn.; Vernon Haas, Lansing, Iowa; Cyrus Solberg, Hatton, N. Dak.; Luther Larson, Brockton, Mont.; Roger Paulson, Belgrade, Minn. . . . Third row: Paul Gabrielson, Moorhead, Minn.; Leroy Stadem, Bryant, S. Dak.; Rolf Charlston, Portland, Ore.; John Quam, Minneapolis, Minn.; William Palmquist, Duluth, Minn.; Richard Urdahl, Bozeman, Mont.; Clifford Peterson, Valley City, N. Dak.; James Christ, Long Island, N. Y.; Robert Hillstead, Hawley, Minn. . . . Fourth row: Merlin Hatlestad, Sioux Falls, S. Dak.; Victor Hehn, Elgin, N. Dak.; Arnold Gregerson, Wheeler, Wis.; Wilfred Bunge, Spring Grove, Minn.; Rodney Kvamme, Grand Forks, N. Dak.; Palmer Gedde, Wadena, Minn.; Alfred Langhough, Chetek, Wis.; John Treistad, Atwater, Minn.; Walter Braafladt, Sacramento, Calif.; Robert Vevle, Janesville, Wis.; Richard Gildseth, Oldham, S. Dak.

Luther Seminary Choir Begins Tour

Wilfred Bunge

O sing to the Lord a new song, for he has done marvelous things! His right hand and his holy arm have gotten him victory" (Psalm 98:1).

Song is the most natural and universal response to the joy of the Gospel. With the new song of salvation on their hearts and lips, the 39 members of the Luther Seminary Choir will begin their annual tour January 8. Concerts are scheduled in Wisconsin, Illinois, Ohio, Pennsylvania, New Jersey, New York, and Minnesota concluding with the homecoming concert at St. Anthony Park Lutheran Church in St. Paul.



Dr. E. Clifford Nelson

Dr. E. Clifford Nelson, professor of Church History at the seminary, will accompany the choir and give a brief meditation during the intermission of each concert. Dr. Nelson is a graduate of St. Olaf College and Luther Seminary, and received his doctorate from Yale University. He entered his present teaching position in the 1952-53 school year.

The choir is under the direction of Albert Ely of St. Paul, a middler at the seminary. Mr. Ely is a graduate of Hamline University, where he majored in music and sang in the Hamline Choir. He served as choir director and organist at Trinity Lutheran in St. Paul while in college and is presently serving in the same capacity at First Lutheran (Aug.) in St. Paul. Dr. Laurence N. Field, professor of Church Music and Parish Education at the seminary, is the faculty adviser for the choir; and Philip Natwick, a middler, is business manager. The personnel of the choir are all students at Luther Seminary preparing for the ministry of the Lutheran Church. Many of them have previously sung in the well known choirs of the colleges of our Church.

A unique feature of the concert program this year is the first two movements of the "Cantata of Prophecy". The cantata was written and dedicated to the choir by

Daniel Moe, a graduate of Concordia College who did raduate work at Hamline University and the Univer- ty of Washington, and is presently teaching voice nd directing the choir at the University of Denver. he text of the cantata is based chiefly on passages om the Book of Isaiah. Concerning a section of the rst movement Mr. Moe has written: "The Word of od in which we hope is set forth in the heavenly nfare: 'My salvation knows no end.' For future Lu- eran pastors, the *urgent* and *inexorable* nature of od's love for men should fill them with prophetic urpose in their life of proclaiming the infiniteness of od's word of reconciliation through Christ. It is my rayer that this musical moment will, by the grace of od, heighten the intensity of this purpose in their ves."

The remainder of the program consists chiefly of andard choral arrangements and liturgical selections. pening with the animated "Cantate Domino" of Von asler and closing with the beautiful "Nunc Dimittis" f Gretchaninoff, the program will include selections from such other composers as Bach, Gabrieli, and Schuetz.

Two weekend tours in the spring, as yet unscheduled, will conclude the choir's activities for the year.

LUTHER SEMINARY CHOIR ITINERARY - 1954

January

8 Viroqua, Wisconsin
9 Madison, Wisconsin
10 Beloit, Wisconsin
Rockford, Illinois
Chicago, Illinois
11 Cleveland, Ohio
12 Washington, D. C.
13 Philadelphia, Pennsylvania
14 Jersey City, New Jersey
15 Port Richmond, S. I., New York
16 Brooklyn, New York
17 North Baldwin, New York
Perth Amboy, New Jersey
Philadelphia, Pennsylvania
18 Gettysburg, Pennsylvania
19 Columbus, Ohio
20 Morris, Illinois

Trustees Have a Trust

Raymond M. Olson

The trustees of our congregations are key men in God's rogram for this world. A man who is a trustee holds n office of considerable influence in the Church. He a man of importance.

To be a trustee is to be given a trust. The trustee n a Christian congregation holds a trust from the ongregation, which belongs to Christ and is committed o serve Him. He holds a trust from the fathers, who stablished the Church with courage and sacrifice and aith, and who surely intended their spiritual sons to arry on in the same spirit. He holds a trust from the Triune God, who works through His Church to bring His word of life and hope and salvation to the entire world of men.

It is the character of the trust which makes a trustee man of importance. He can be unfaithful or mistaken bout his office and do untold harm to Christ's cause. He can be faithful and do untold good. Important and acred matters are entrusted to this man's decisions, to is Christian understanding and faith and willingness. f he hasn't learned how to give liberally of his money or Christian causes, he is likely to put the brakes on the iving of others, in order to protect himself. He may e tempted to consider his office as offering the occasion o "cut down the expenses," in order to call for less iving by the people. This is not his trust. His trust is o look at the harvest fields of God and look deeply nto the meaning of every man's stewardship.

Some of the testing of a trustee in a congregation omes in the support of the work of the church body. This is not a theory. The facts prove the statement. The testing comes in his willingness to put every possible dollar to work for Christ in the year it is given, even though he isn't sure "what the next year will bring." His faith in the providing care of God will be tested. The testing comes, too in his understanding of the "Budget," for some see it as an assessment or church tax and are determined to give no more than the minimum apportionment, and others see it as the measurement of a mission which waits to be accomplished and which can use every possible gift in productive Christian causes.

The testing of a trustee also comes in his ability to help the congregation grow in its Christian stewardship attitudes and practice. With Christian stewardship always making a man look at his material world in terms of God's intended use of money and property, this trustee is most surely a key man in stewardship education. To this end he is called to search his own willingness to be God's steward, with liberality. It is not easy to be a trustee, for it can convict you of sin so quickly when you begin to face up to what God expects of His people.

Trustees have a trust. The way they meet it is being determined in many congregations as the year closes, as business meetings are held, as final offerings are provided for the work of the Church. Congregations should pray for their trustees, that they may truly be men of God, determined to carry out God's program as effectively and completely as possible.

An Editorial Book Review*

Harold H. Ditmans
St. Olaf Coll

Dr. Ramm is described on the jacket of the book as "one of the younger evangelicals endeavoring to foster a re-birth of evangelical scholarship." At the present time he is professor of philosophy at Bethel College and Seminary (Baptist) of St. Paul, Minnesota. He has written other books on apologetics and hermeneutics which are used in several seminaries. The appearance of this volume is one more indication that conservative Reformed scholarship is diligently exploring a new direction as it seeks to make its contribution to the apologetic literature of the Church.

Ramm calls himself an "evangelical" and addresses his book to "evangelicals." This common terms requires some careful definition, for while it clearly excludes Roman Catholics, it does not as clearly include all Protestants. The term "evangelical" is used by the author and the publisher as a chosen alternative to the word "fundamentalist." Although Ramm does not call himself a "fundamentalist," there are many indications in his book that this fairly standard term does describe the historic tradition which he represents. One can hardly blame Ramm and others of his group for preferring the "evangelical" label, but let us be clear that he writes as a spokesman for that segment of American Protestantism which has not yet been led by the clash between orthodoxy and liberalism, the rediscovery of New Testament "realism," or a fresh approach to Reformation thought, to reformulate its theological performance. The word "fundamentalist" does not refer to all those who believe in "the fundamentals," but to certain Christians who believe in certain "fundamentals" in a certain way.

Within the fundamentalist segment there are various groupings, and it is fair to say that Ramm, together with Cornelius Van Til, Edward Carnell, S. T. Craig, Carl Henry, and others, represents the rationalistic type. All of these men are cases of competent, intelligent fideism operating defensively. These theologians regard most of the fundamentalist ideas as lying beneath or beyond reason, and then go on to construct a highly rationalistic apologetics on that basis. This has, of course, been the main tradition of Protestant apologetics in Reformed circles. Ramm and Carnell both speak of the advantages of a "Christian rationalism," by which they apparently mean a system of thought that either demonstrates or defends "the truthfulness of the Christian religion." The preoccupation of these men with epistemological rather than cosmological, ontological, or moral problems indicates that "rationalism" is a rather appropriate title for their school of thought. H there are many types of rationalism, and the progra these "evangelicals" recommend really consists in application of principles derived from a literalistic terpretation of Scripture and from Calvinistic dogr to intellectual problems, on the basis of a not too u common epistemological dualism with which they c molish cruder forms of empiricism and idealism.

In his latest book Dr. Ramm registers the basic conv tion that "apologetics must play a larger role in theolo cal education and in the practical tasks of the Church He also feels that in the history of the Church phil sophically construed apologetic systems have had mo value and staying power than pietistic or non-philosop ical systems. Although Ramm and Carnell are evident eclectics, it is to their credit that their fundament impulse and method flow from the Augustinian trad tion.

Ramm suggests that apologetics deals with "the pro lem of the truthfulness of the Christian religion." In th present volume the author undertakes a comparati study of apologetic systems. He admits that the proble of classification is difficult, but claims to have achieve "an ecclesiastical, historical, and theological spread" b setting before the reader three main family group which he labels "Subjectivists," "Empiricists," an "Revelationists." Within each larger division he di cusses the work of three men, thus suggesting the in dividuality possible within the family-groupings. H says the chapters "are not meant to be authoritati interpretations of the men selected, but fair treatmen aiming at faithful reproduction rather than critical inte pretation."

In keeping with this announced aim, Ramm entitle Part One, "Systems Stressing Subjective Immediacy" He lists Pascal, Kierkegaard, and Brunner under th heading. Part Two is entitled, "Systems Stressing Na ural Theology." Here he discusses Aquinas, Butler, an Tennant. In Part Three, "Systems Stressing Revelation, the author describes the thought of Augustine, Va Til, and Carnell.

It may be doubted whether this approach really doe achieve an "ecumenical spread," and while the inter pretation is fair and sympathetic, it may be doubte whether Ramm really does avoid critical interpretatio A critical point of view becomes apparent in his div sion of the field into the three family groups, in th selection of men within the groups, and in comment made upon the individual men.

Types of Apologetic Systems by Bernard Ramm. Van Kampen Press, Wheaton, Ill. Cloth, 239 pages, index, $3.00

One simply cannot cover the history and types of Christian apologetics by using such broad labels as subjectivism, empiricism, and revelationism. In describing these "families," Ramm says things which do not apply to the scholars listed under the heading. For example, in discussing the "Systems Stressing Natural Theology," he says that the representatives of this group seek "to put religion and science on the same continuum," that "super-natural aid is not necessary for a considerable portion (if any) of valid religious knowledge," and that in theology they "propose to imitate the scientific method." Apart from chronological considerations, it is difficult to see how such generalizations can possibly be regarded as accurate or useful descriptions of Aquinas, Butler, and Tennant. Throughout his work of classification the author shows a certain lack of subtlety and discernment.

Not only do his labels fail to describe accurately the men to whom they are applied, but they do actually describe men listed under other headings. Ramm admits that there is no "pure system" and says he is pointing to "emphases." But even such a limited aim cannot be achieved without setting up at least five or six family-groupings, which would help to avoid misleading over-simplifications. It is hard to escape the impression that Ramm's book has a polemical or propaganda aim and that the selection of the three family-groupings was motivated by the desire to show that the two first groups represent unacceptable extremes and that the third group (the "evangelical" position) is the only legitimate and fruitful alternative.

If this is true, it helps to explain the selection of representatives for each group. One notices strange omissions. It is rather shocking to find Van Til and Carnell given a great deal of space in a book on apologetics which does not even mention A. E. Taylor, William Temple, Paul Tillich, Charles Hartshorne, and D. C. Macintosh. Perhaps the chief omission is the entire absence of the "revisionist theisms" (Hartshorne and the Whiteheadian school) and the great representatives of the Moral Argument. Ramm quotes the Hasting's *Encyclopedia of Religion and Ethics* occasionally, and yet fails to mention A. E. Taylor's classic article on "Theism," one of the ornaments of that work.

The author's chapters on Pascal, Kierkegaard, and Brunner provide a good introduction to the thought of those men. The footnotes indicate a wide reading in worthwhile journals and reference works. Ramm writes that Kierkegaard shows "some" connections with evangelical theology. This is certainly an understatement. Kierkegaard shows again and again his acceptance of and reliance upon traditional Christian dogmatics, e.g., the doctrine of the Divine Omniscience. The article on Brunner brings out his relation to Kierkegaard but does not show his relation to Kant and to recent German philosophy. Yet, Brunner's rejection of the theistic proofs is based upon the Kantian view of metaphysics as a demonstrative science, and is valid only if that view be accepted. To many students Kant's position here is neither self-evident nor convincingly argued.

The chapter on Aquinas gives a clear and helpful statement of his complex theological system, but it is never made plain in what sense Thomas is an apologist. Ramm does the reader a service by bringing to him in brief form Tennant's important notion of "cosmic teleology." There are some good comments in the chapter on Augustine about the difficult problem of the relation between faith and reason. But when the reader comes to the chapter on Cornelius Van Til, he is due for a shock. Space does not permit even a general examination of the many strange features of Van Til's theology, but it is difficult to imagine how a less impressive or fruitful approach to apologetics might be formulated. One can only hope that Ramm and other "evangelicals" will not follow such a negative, schismatic, and unprofitable line of thought as that suggested by Van Til. Carnell is labelled as a "student of Van Til," but it is encouraging to note that he disagrees with his teacher on important points. Carnell knows the techniques of scholarship and has some good things to say about theological method. But the sound elements in his approach are mixed with unacceptable and indefensible features in such a way that his system becomes woodenly bibliocentric rather than vitally Christocentric.

The basic defect of the book stems from a faulty definition of apologetics at the very outset. Ramm defines apologetics as "the defense of the Christian religion." "Defensive apologetics" makes "reply to specific attacks on the Christian faith." Ramm, however, is only concerned with "offensive apologetics" which deals with "the problem of the truthfulness of Christianity." But this distinction between "defensive" and "offensive" types is questionable. The word "apologetics" should be restricted to the "defensive" type. It consists of answers given by the Church to questions raised by people outside of the Church. When Ramm gets into the area of "the truthfulness of Christianity," he is leaving apologetics proper and is getting into the realm where biblical, historical, systematic, and philosophical theology are all involved, and where it is essential that proper distinctions should be drawn. Ramm's definition is so broad that it is difficult to see how any theological document could be excluded from the field of apologetics. This faulty definition, which is both too broad and too narrow, may account for some of the strange inclusions and omissions in his book.

There are different ways of being concerned with "the truthfulness of Christianity." One way is to assume its truth and work to uncover the biblical data, or to

(Continued on page 14)

The Cleveland Story

Erling Grevstad

Cleveland, Ohio, is widely advertised as "the best location in the nation." Where facilities for industry and commerce are prime considerations, that claim can be well supported.

For The Evangelical Lutheran Church, however, Cleveland has been very much less than the best location in the nation. There are but two ELC congregations in all metropolitan Cleveland, the seventh largest city in the United States. One of them is of recent origin (1945); the other dates its birth 1878, seventy-five years ago.

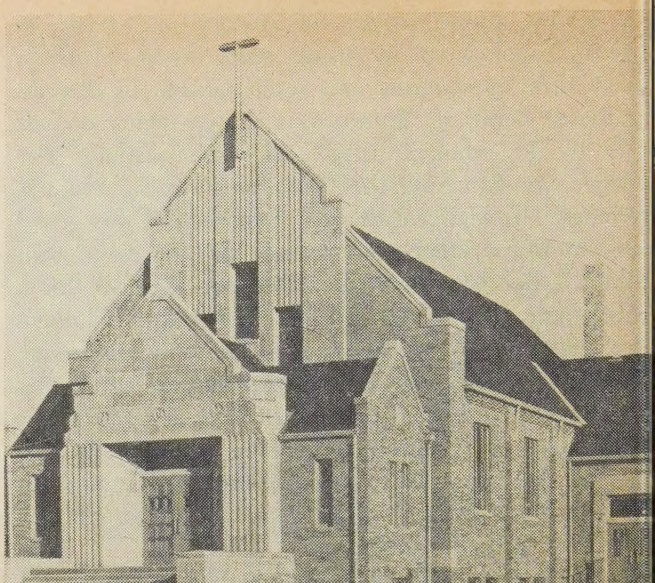
The dedication of the new church of the latter congregation, Our Savior's Rocky River Lutheran Church, on October 25, brought the whole story of ELC activity in Cleveland into historical perspective. Moreover, it serves to bring into focus the plight of other ELC congregations which must endure a lonely existence on the periphery of the synod.

On August 4, 1878, a group of Scandinavians gathered in a Lutheran school house in the heart of Cleveland and organized the congregation which is the parent of Our Savior's Rocky River Lutheran Church. Fifteen years later neighborhood changes and population shifts (two factors which mightily influence the life and fortunes of a large-city congregation) had caused three congregations to emerge: East Side, Near West Side, and Far West Side.

By 1915 the East Side congregation was fast fading into oblivion and eventually combined its depleted membership with Our Savior's, the Near West Side congregation. By this time the Far West Side congregation (in the suburb of Rocky River) was sharing the services of the pastor of Our Savior's. For more than a score of years the Reverend Oscar A. Strom was the pastor of both congregations.

During the "thirties" the congregations thrived under the leadership of the Reverend V. T. Jordahl. In 1938 Rocky River congregation called its own pastor, and continued from that year until the merger of 1951 to have its own pastor.

It was after the close of World War II that the problem of continuing existence became critical. Our Savior's, an up-town church, again was confronted with two factors over which it had no control, neighborhood



Our Savior's Rocky River Church

change and population shifts. Honest analysis of th records revealed that the "young married set" was mo ing to the suburbs. Their place in the neighborhoo was taken by people whose religious persuasion (if any was at variance with historic Lutheranism. The Ci Planning Commission replied bluntly to the inquirin pastor: "Your church stands in a deteriorating neig borhood."

To list the perplexities which beset Our Savior's addition to the big problem of continuing to exi would require an entire article. It is sufficient to as the question: "Who solved the big problem and how God solved the problem. How? By inspiring the la members of the congregation to take aggressive, co structive action.

First, they sought to expand and improve the existin church facilities. However, when estimates of the co of constructing an adequate educational unit were r ceived, it was quite clear that another approach w indicated.

At this time the Rocky River congregation was e gaged in solving a problem of its own. Relocation w needed. The church building was too small. It had poor location with reference to the projected growth the community. Building lots were purchased. But th actual building of a new church was a huge task fo the small membership to contemplate.

At this point lay leaders from both congregations g together and began to talk about their respective pro lems. The result: they determined to make commo cause. The end result: merger.

It should be noted carefully that all constructi action toward merger and the building of the ne church was initiated and developed by lay member It remains an outstanding example of the results whic

(Continued on page 2

Why Not Test Tithing?

Clyde Grimstvedt

If you read your newspapers or magazines, listen to the radio, or watch television, you are familiar with the constant appeals to test some product or another. There are *trial offers, free offers,* and *test offers* to try some product for 10 days, 30 days, or 90 days. Those who make such offers hope that once you try their product, you will be so sold that you will continue to use it.

Businessmen know that most people dislike change; their only hope is to get you to test and try. Although you might think that anyone would be willing to follow God's leading, His hope, too, is in getting people to test and prove Him. Although we can test Him in many ways, He particularly invites us to prove Him at the point of giving our means. Knowing how skeptical we are by nature, God says, "Bring the full tithes into the storehouse . . . and thereby put me to the test." In effect He says, "Why don't you see if you can trust me enough to tithe?" If an advertising man were to word it, he would probably say, "Try tithing for 90 days and you'll never go back to 'convenient' or 'left-over' giving." This is exactly the feeling of almost everyone who has ever tried tithing. Ask them and see!

Many of those who hear about tithing say, "But I can't afford to give one tenth of my earnings." God's answer is "put me to the test" or, as another version of the Bible words it, "prove me." Of course most people who say they can't afford to tithe are stating what they honestly believe. When you consider *how* such people give, they are telling the truth. The majority of people try to support God and His Church by giving from what they have left after other expenses, and there is seldom a tithe left to give to God and His Church. God's way has always been to give of the "first fruits"—the first portion. When we give to God's work first, it means that we trust God's providence enough to believe that we can live on the remainder, and *we can*. We can only find out if it is possible to live on the nine tenths, however, if we are willing to put God to the test and prove Him.

Can we trust God enough to test Him, or isn't He concerned about our material needs? Christ taught us to pray "Our Father." If earthly fathers who are imperfect will give their children the food, clothing, and other things that they need, won't our Heavenly Father do much more for His children who trust Him? If we can only trust ourselves and not God, we are in hopeless condition. "Put me to the test," says the Lord of hosts.

But, you say, "Tithing is an Old Testament law. I trust God, but He doesn't require tithing of Christians. We live under grace, not the law." That is true! That does not mean, however, that God's *promises* concerning tithing do not apply to the Christian. His Word is still sure when He says to those who tithe, *"(see)* if I will not open the windows of heaven for you and pour down for you an overflowing blessing." If the Jews of Old Testament days found the tithe a good place to *begin* in their giving, how much more ought we who know the love of Christ trust God enough to do no less. God's challenge to test Him and see His blessings is a sure promise for us, too.

How will God bless us if we tithe? Certainly the greatest blessings will be spiritual! A part of this blessing can come from the mere mechanics of tithing—you can't give away that much of yourself without thinking more about God and consequently being drawn closer to God. Even exercising judgment about where you will give your tithe will cause you to think more about God's work here on earth, which should, in turn, make Him and His work more real. The spiritual blessings of tithing are many and great. But God's promise of blessing includes material blessings, too. If you tithe, "your vine in the field shall not fail to bear, says the Lord of hosts. Then all nations will call you blessed, for you will be a land of delight."

The passages which have been quoted from Malachi (3:10-12 R.S.V.) contain promises almost too good to believe; yet they are God's promises. Thousands of Christians can tell you of their experience of God's blessings since they started to tithe. Some, such as LeTourneau and Colgate, have become wealthy. Others simply say that tithing seems to have taken care of their financial problems. Almost all who tithe will say, "The nine tenths that I have left goes farther than the ten tenths ever went before." God has never promised that all who tithe will have an income of at least five figures, but He has promised an "overflowing blessing." What God does for us will probably depend on our capacity to overflow and our capacity to use as good stewards *all* of the gifts that He gives us. We need to repeat that *God's greatest blessings are spiritual blessings,* but we can trust God for the blessings of material things, too! If God means it when He says "put me to the test," then why don't more people who take the name Christian try tithing?

Tithing is a matter of trust! In fact, our whole

(Continued on page 19)

EDITO

Introductio

This morning (December 15, 1953) *The Report of the Joint Union Committee* to the conventions of the negotiating Churches was handed to the printers. Much of the material is already set up in type, since the book has been in the making for more than eight months. The pages already standing will be corrected and brought up to date, the new material set, and the whole Report printed in an attractive volume of about 100 pages. In an early issue we shall give facts and figures as to how the volume may be had.

And so the time has come for the editor to begin the series of editorials announced here last week. They will attempt to summarize the chief aspects of the new Church which is being proposed and to give such analyses and interpretations as seem called for. While our comment will be quite extensive, we do urge all our readers to secure the Report itself. It should be studied in conjunction with the material appearing here.

The Report is made up of three sections. The first is the Introductory Statement, signed by Dr. Hans C. Jersild and Dr. William L. Young, chairman and secretary of the Joint Union Committee. It summarizes the merger negotiations of the biennium and lists the members of the Joint Union Committee and the Joint Committee on Polity and Organization. While this section makes interesting and informative reading, nothing in it requires action by the conventions; therefore it need not be discussed here.

Next comes the section on Polity and Organization. In length it occupies more than 80 per cent of the volume. It is this section which demands the most intensive study; the bulk of our comment will accordingly be on it.

The third section deals with "Other Matters." Three of the subjects dealt with (the proposal of the Lutheran Free Church committee, Canadian affairs, and extra-church relationships) are given for information and do not require convention action. If space permits we shall comment briefly on them toward the close of the series of editorials.

The last of the "Other Matters" is the resolutions recommended by the Joint Union Committee for submission to and adoption by the four conventions of 1954. It will be readily understood that all the conventions must consider identical resolutions; otherwise action by the various bodies (favorable or unfavorable) would not be according to a uniform pattern and the result would be confusion.

It should be made perfectly clear that this does not mean (a) that the bodies must necessarily act *favorably* on the resolutions (a demand no committee could make); nor (b) that other action is ruled out. The purpose in submitting identical resolutions to the fo bodies, in other words, is to attain *uniformity,* n *regimentation.*

Since the Report itself and all discussion of it sighted toward the consideration of the resolutions the Joint Union Committee, we wish to lay them befo our readers at the outset. They are as follows:

The Joint Union Committee respectfully recommen to the 1954 conventions of the American Luther Church, The Evangelical Lutheran Church, the Luthe an Free Church, and the United Evangelical Luther Church consideration of the following resolutions.

I. Resolved, *That The Evangelical Lutheran Chur hereby receives for consideration the Report of the Joi Union Committee.*

II. Inasmuch as considerable progress has been mad in the merger negotiations without an opportunity ha ing been given for the constituency of each negotiatin body to express itself directly on the issue of merg itself,

Be It Resolved, *That The Evangelical Luther Church does now give expression to its present co viction by a convention vote on the following questio*

On the basis of information thus far available, th merger negotiations shall be continued.

III. Be It Resolved, *That The Evangelical Luther Church, having considered the Report of the Joi Union Committee, does now give expression to i present conviction concerning the Report:*

(Either)

A. The Evangelical Lutheran Church approves an adopts said total Report as a tentative step basic to an necessary for further steps toward merger.

(Or)

B. The Evangelical Lutheran Church approves an adopts said Report as a tentative step basic to and nece sary for further steps toward merger, but asks that th Joint Union Committee give further study to the follow ing items, for the following reasons stated:

IV. Be It Resolved, *That The Evangelical Luther Church, in consideration of similar action by one o more of the other negotiating bodies, authorizes th election of a Union Committee of nine members. Th Church hereby instructs and empowers its committe in co-operation with the other committees, to guide th further progress of studies initiated in 1950, includin the preparation of prospective Articles of Incorporation Constitution, By-Laws, and Articles of Union for a ne

IALS

arge Subject

hurch, as well as any other necessary reports and docu-ents. Such Articles, Constitution, and By-Laws are to in conformity with previously approved reports of the int Union Committee. The Joint Union Committee all be prepared to report to the 1956 conventions for nsideration and action such of these matters as may ve been completed by that time.

V. In order that there may be adequate opportunity r clear-cut expression and decision on the main issue, Be It Resolved, *That a definite vote on merger shall taken at the conventions of 1956 in the form of a parate ballot on the question of entering into the oposed merger; said question, in order to assure the hole-hearted and widespread support necessary to a ccessful merger, to require for passage an affirmative te of two thirds or more of the voting delegates pres-t and voting.*

he Church Council of the ELC met in special session ecember 12 and 14 to consider the Report. It adopted e following resolution:

Whereas, *The Church Council of The Evangelical utheran Church has convened in special session De-mber 12 and 14, 1953, to receive the Report of the int Union Committee to the 1954 conventions; and*

Whereas, *The Report has been carefully considered the Church Council in joint meeting with the ELC nion Committee and the Committee on Polity and rganization; and*

Whereas, *The Joint Union Committee has tendered, ith said Report, certain resolutions for transmission the conventions of 1954; and*

Whereas, *This Report is such an outstanding example painstaking effort in the field of Christian co-opera-n, by the committees; and*

Whereas, *The Report, together with the resolutions tached, actually forms a tentative but necessary basis r continued merger studies and negotiations;*

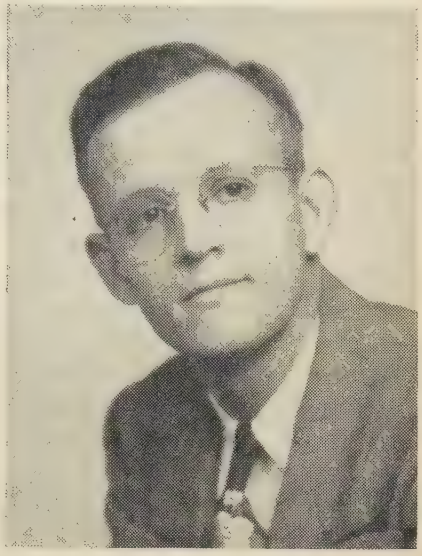
Therefore, *The Church Council recommends that he Evangelical Lutheran Church at its 1954 conven-n adopt Resolutions I, II, IIIA, IV, and V as pre-nted in the Report of the Joint Union Committee.*

While the resolutions, both those from the Joint Union ommittee and the one from the Church Council, are uite plain, may we make these comments on them:

(Continued on page 19)

The Daily Meditations

Users of the Meditations for the Family Altar will have noticed that a change in authorship took place last week. The name "Joel Njus" has appeared with each set of meditations since the issue of June 24, 1952. Now



Pastor Hestenes

the name "J. R. Hestenes" makes its appearance. These brief devotional paragraphs, which have come to be so widely used, will from now on be written by Pastor Hestenes.

The change is made at Pastor Njus' request. He attempted to withdraw last July but was prevailed upon to continue a while longer. When he renewed his request to be relieved at the close of the year, the editor did not feel that he could in good conscience do other than consent. It is a taxing assignment. We know that we speak for thousands in expressing thanks to Pastor Njus for a splendid piece of work. God has given him a real gift for devotional writing, and he has used it unstintingly and devotedly in producing the meditations during these 18 months. We hope that he will be back on our staff some day soon.

It is a privilege to introduce our new writer, the Rev. J. R. Hestenes, pastor of Central Lutheran Church, Edgerton, Wis. He has written often for Lutheran Herald, sometimes using his own name, often using a pen name. The editor has long wanted Pastor Hestenes to assume responsibility for one of our regular departments. Now that he has consented to do so we are happy and grateful. May God guide his pen!

You will be both helping and encouraging Pastor Hestenes by writing to him. Be free with your criticism. Do not hesitate to suggest anything about the Meditations which occurs to you.

News From Foreign Fields

Rolf A. Sy

Colombia

A recent article in the *Sunday School Times* has the caption, "Must Missions Stop in Colombia?" The article outlines the general problem of the government reserving the so-called "mission territories" exclusively for the Roman Catholic Church and thereby excluding all Protestant activity in those areas. The article describes the areas and the act as follows:

"These 'Territorios de Missiones' are actually areas of Colombia where indigenous or Indian people supposedly live, and are drawn, not on departmental or state lines but in accord with the ecclesiastical divisions of Colombia. These territories originally included those areas that were not fully recognized departments, but only unorganized regions of Colombia, and these were the areas where the Indians lived. On January 29, 1953, the Colombian government, under its fanatical conservative leadership, signed an agreement with the Holy See increasing these territories so that now they include a number of areas where there are no Indians or the number is so insignificant that it is unimportant. However, this agreement specifically defined that these were mission territories given over to mission order of the Roman Catholic Church and that they would have complete control of all educational facilities in these territories. The agreement of last January did not prohibit Protestant missionaries, pastors, churches, etc., from functioning in the area, it only prohibited non-Catholic schools.

"On September 3 the Minister of Foreign Affairs issued an edict in which he implemented the January agreement and increased its scope by ordering the exclusion of all missionaries, pastors, and non-Catholic activities."

The order sent out on September 3 by the Minister of Foreign Affairs has evidently exceeded the exact wording of the original agreement of law established by the government. Missionaries have therefore refused to leave the territories under dispute, according to the following report given by the missionary in charge of the Christian Missionary Alliance Mission at Cali, Colombia.

"The order that went out from the Ministro de Bogierno that all evangelical workers would have to leave mission territories is *not* a law or decree. It is merely the private opinion of the Ministro. He says in the order 'el Ministro ha considerado' (the minister considers), but this is *his* idea or opinion and he does not quote a law or decree. Therefore his order has no legal basis.

"All the missions in these parts are refusing to o the order."

Representation by proper mission authorities been made both to the American government and Colombian government which resulted in some cla cation of the situation. It is admitted that the Ministe Foreign Affairs had exceeded his authority and that missionaries residing in these areas are therefore gi approval to stay at their posts according to trea entered into by Colombia jointly with several ot nations agreeing to religious liberty.

This new interpretation does not solve the situati as the law will always remain a matter of interpretat in these outlying areas. There are specific concessi given to the Roman Catholic Church which are den the Protestants working in the mission areas; a these give them a distinct advantage, both in refere to the government and as to their general effectiver in carrying on a mission program. We are, howe thankful for this clarification, which gives some h that the work will be carried on, and we look forw to the time when our congregations already establis in these areas can resume their activities which h

Our field in Colombia, country of unrest and upheaval

ow been largely discontinued because of anti-Protestant pressure.

Dr. Stewart Herman, in charge of Lutheran World Federation activity in South America, has recently visited Colombia. He reports as follows:

"I had a fine visit with the men in Bogota and like the new church very much. There was a good Sunday attendance, too, when Mueller preached and I brought greetings."

Dr. Herman also announced that the Lutheran World Federation is considering the possibility of building two additional Lutheran churches in Colombia. According to plans, the churches will be built in Bogota and Cali to serve the two largest of the five congregations of European Lutherans established last year under the auspices of the Lutheran World Federation. These congregations consist of refugee immigrants and temporary European residents in Colombia, representing a total of twenty different nationalities as well as German, Swedish, and Danish colonists that have settled in considerable number in Colombia.

Africa

From South Africa we have news of the formation of "a Council of Churches on Lutheran Foundation in South Africa." A tentative constitution has been considered for some time by the respective mission bodies which would effect a fellowship between the various Lutheran groups operating in South and Southwest Africa, Zululand, and the Transvaal. The fellowship includes all groups that have accepted Luther's Small Catechism as a basic confessional statement and that have been working in a spiritual fellowship. The proposed constitution was approved, with a few additions, by mission secretaries meeting together in Bielefeld, Germany, last summer and the organization meeting of this Council was held in Praetoria, South Africa, in late November. The following mission groups were represented at the meeting: "The American Lutheran Mission, conducted by The Evangelical Lutheran Church in the U. S.; the Berlin Mission Society, Hermannsburg Mission Society, and Rhenish Mission Society, all of Germany; the Church of Sweden Mission, the Finnish Mission of Ovamboland and Okavango; the Norwegian Mission Society; and the Moravian Church Mission.

"Mission leaders hailed organization of the council as another step in closer co-operation and co-ordination in this strategic area of the world.

"According to the constitution, the council will seek to 'establish closer relationships among the member churches and to promote mutual understanding, fellowship and co-operation.'

"The council will also assume responsibility for the training of church workers, co-operation in the conduct of work cities, development of Christian literature, and spiritual care of church members moving from one area to another.

"It will also co-ordinate representation of member churches in ecumenical bodies in South Africa, and represent member churches in dealing with governments in such matters where their interest may be better served by a common approach."

Tanganyika

From Tanganyika, where our mission has several missionaries working under the Lutheran World Federation, we have word from Mrs. Gustav Guldseth written the second week in December. She writes as follows:

"Last Sunday our second class of medical assistants was graduated. Baccalaureate in the forenoon and impressive graduation ceremony in the afternoon. The boys—I should say, young men—had done their own decorating. It was typically African. Huge palm fronds lined the church walls. At the front was a conglomeration of tall sunflowers, roses, callas, and Easter lilies. Over the chancel on a long length of light blue cloth they had printed in red their fine motto "Here Am I, Lord, Send Me." My part was to call forth the marching tunes from the wheezing old organ and accompany the singing. The school sang together a sort of "spiritual" and as a class "God Bless Africa." We thought we had good weather for the day, but we had barely gotten the crowd seated when a violent rain came suddenly. The rain stopped as suddenly as it came—what did it matter. The crowd had come for the afternoon, and there was no uneasiness, even though the program stretched out two and one-half hours. We followed it with a "tea" which had been set up in the Sisters' yard, but which was hurriedly moved into the house. We were sixty or more. Again before the occasion broke up, the boys sang informally. They are at their best then, and I wish all of you could have heard and seen them as we sat cozily crowded in the living room.

"Another interesting occasion you would have enjoyed was the Harvest Festival. It preceded a Sunday morning service. The congregation gathered outside the church by the villages, then they came marching into church singing with their offerings. Some brought money—more produce. Baskets we call 'kilapos' carried on the head, filled with grain or muhogo (cassava) root, ears of corn braided by the husks, even live chickens—until the front of the church was colorful, lively, and noisy. The crowd was dressed in their colorful best—mothers carrying babies on their backs and jugs or baskets on their heads."

If a Man Will

Harold B. Kildahl

THE FIRST SUNDAY AFTER EPIPHANY
January 10, 1954
Text: John 7:14-18

If a man will"—this is the kernel of the nut that is hard to crack. Haven't you found it so?

If God's will shall ever become the controlling force in the life of the Christian, it follows that such a man must be teachable.

To be teachable is not a simple matter. Reason disputes revelation. Selfishness asserts itself against the force of love. The will of man resists the will of God. The aspirations of the nature of man in this world war against the ideals of God has set forth in the words and life of Jesus Christ. To be teachable is not a simple matter, because the teachings require not only a mind ready to receive the truth but a heart ready to act on the truth.

If God's will shall become paramount in life, one must not only be teachable. He must be malleable, which is to say that under the guiding power of the Spirit life must be changed. The potter shapes the clay, the power presses shape the metal used in manufacture, cutting knives shape the paper that is used in printing, processors change the shape of raw materials into desirable finished products. Just so the will of God in the hearts of men and the Spirit of God in the vanguard of life's procession must shape and mold and change the lives, the hearts, the souls, the aspirations, the values, the ideals of man, and bring man to a finished product ready for the occupancy of heaven. This can be—but only by the grace of God which is yours through faith in and reliance on the merit of Jesus Christ.

To will to know—to will to do—to live in the world but remain unspotted; to be a man and yet a child of God; to work and play and laugh and love, and all the while be in tune with the infinite; to walk on earth and take the part of a man, and yet have citizenship in heaven—this is not simple, and yet it has been done and it can be done.

What is the secret? That's just it—there is no secret. The way is wide open. Let the Lord teach you in His Word, for it is the Word alone that can instruct your mind and heart. And then—having learned, live your life to glorify the name of the Lord.

"If a man will," you will agree, is far from simple. But, friend, it is required of the Lord. And the comfort of the Word is simply this: It can be done.

Gracious Lord, *Friend of man, grant that by Thy grace we may learn to know Thy will and find our highest joy in doing Thy will and thereby glorify Thy name, for Jesus' sake we pray. Amen.*

Christmas Greeting

His Royal Highness Crown Prince Olav of Norw has sent the following greeting to Dr. J. A. Aasgaa general president of The Evangelical Lutheran Churc

"As in earlier years I ask also this year the privile of extending to you, to your family, and to all membe of your Church my wish that you may have a m happy Yuletide and a prosperous new year, coupl with my thanks for happy associations during the ye now drawing to its close.

"I remain most cordially yours,

Olav."

Editorial Book Review

(Continued from page 7)

trace its genetic development, or to arrange it in tl light of a master motif. Another way of being co cerned is that of the philosophical theologian or Chri tian philosopher. His is a specialized task. Starting fro the central Christian base, he works in a mood of reve ent and creative criticism because he is concerned wit the validity of his own faith as well as with that competing systems. Through the use of a fruitful ke concept, he will unearth the intellectual implications the faith and will attempt to spell out the features a full-fledged world-view, which can be proposed an improvement upon other partial schemes of thinl ing. He does not operate defensively, in the style "Christian Evidences," although his effort will put riva systems on the defensive. His chief aim will be t deliver the Christian faith, so far as it is possible, fro the dominance of alien systems of thought. But this ca be done only if the Christian faith produces its ow structured outlook in the broadest sense. It is to thi task of creative formulation that the Church calls it "apologists" today. But it might be well not to us the term "apologetics," since that label suggests a de fensive operation, and what is needed today is not defense, but a proclamation of the Christian faith i all its implications.

Ramm's book is evidently intended as a textbook fo use in "evangelical" seminaries, and it will no doub be useful for that purpose, although the volume i marred by more than fifty misprints, misspellings, anc errors in punctuation. Behind this book lies a gooc plan, but some may question whether it is successfully carried out. Beyond any doubt the "evangelicals" are moving somewhere. But other Christian scholars are sure to ask, "Which way are they going?" and, "How far will they get?"

Meditations for the Family Altar

J. R. Hestenes

TOWARD THE SECOND SUNDAY AFTER EPIPHANY

e Epistle: Ephesians 2:1-16

The Gospel: John 4:4-26

Monday, January 11
REAL WISDOM
Read I Corinthians 2:6-16

But, as it is written, "What no eye s seen, nor ear heard, nor the heart of n conceived, what God has prepared those who love him," God has re- ıled to us through the Spirit. . . .

The president of a large school told w he enjoyed the company of a Chris- n friend who was always thinking great oughts. Christian people are able to nk great thoughts because they have an derstanding, or wisdom, given to them God. It is a gift that comes through Holy Spirit by faith. Those who have hild-like trust in the Word of God are e to "see" and "hear" what is only a olish mystery to unbelievers. The wis- m of the world sees nothing unusual out Jesus. But the real wisdom of faith ds a repentant sinner to see Jesus as only Savior. There is great truth in saying that a humble believer on his ees sees far more than an unrepentant ilosopher on tiptoe.

Give us Thy Spirit, O God, that we ıy have more of this real wisdom. nen.

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Tuesday, January 12
WE HAVE FOUND HIM
Read John 1:43-51

Philip found Nathanael, and said to him, "We have found him of whom Moses in the law and also the prophets wrote, Jesus of Nazareth, the son of Joseph."

There was a wonderful excitement among those whom Jesus first called to be His disciples. When Philip heard the invitation, "Follow me," he was filled with joy, for he was given the grace to see who Jesus was. And it seems that he was in a great hurry to find Nathanael, in order to tell him of his discovery. He had to share what he had seen. And his announcement to Nathanael had good results, for, although he was slow to believe at first, Jesus was willing to come and prove Himself to him. Here we have a plain lesson in Christian witness. Those who have found Christ must never be slow to bring the "good news" to others. The Holy Spirit can use mightily the simplest witness of Christian people. The announcement, "We have found Him," can be used to bring others to the same discovery.

O God, help us to give good witness. Amen.

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Wednesday, January 13
GOOD TIDINGS
Read Isaiah 61:1-6

The Spirit of the Lord God is upon me, because the Lord has anointed me to bring good tidings to the afflicted. . . .

Christ read this passage when He went to church in Nazareth, His home town. When He finished reading, He told the congregation that He was the Anointed One of whom Isaiah had written. He was the Messiah, sent of God, to "bring good tidings to the afflicted." In the three years of His public ministry, He fulfilled His word. He became the friend of the friendless and helped those who were in need. Blind people had their eyes opened, and the sick were made well. Many who were unhappy because of their sins had this burden lifted from them. Those who were slaves to things of the world were set free to live as sons of God. Christ brought good tidings of the love and the power of God. Here is the love and the power all of us need.

Dear God, make us thankful for Thy love, and keep us always reliant upon Thy power. Amen.

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Thursday, January 14
A WORTHY CAMPAIGN
Read Romans 10:1-12

Brethren, my heart's desire and prayer God for them is that they may be ved.

Paul was talking about the Jews of his y. Most of them were not accepting rist. They believed in God but not in d's Son. They knew the demands of e Law and thought they could fulfill em by being righteous. But Paul knew is was an impossible thing to do and nted them to accept the righteousness Christ. If they would do this they uld be saved. This desire lay heavy on ul's heart. And because he knew that himself could not open their minds to the truth, he prayed to God for them, us enlisting the help of the Almighty. ith this as a background, Paul worked ong the Jews, declaring the "whole unsel of God." In this way the Apostle rried on a worthy campaign. When be- vers find that they have a burden on eir heart for the salvation of others, ey should pray to God about it, and eak boldly about the way of salvation.

Dear God, make our witness winning.

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Friday, January 15
THEY GLORIFIED HIM
Read Luke 4:14-22

And he taught in their synagogues, being glorified by all.

Jesus loved to work in Galilee because so many of the people there received Him. As He went about speaking in their churches, people crowded to hear Him, and when they left church they told what they had heard. Luke says the people glorified Him. The Church glorifies Jesus when He is permitted to be heard. This is done when the Word of God is taught and preached in all its purity. Church members glorify Jesus when they go to church with the sincere desire to hear and be blessed by the Word. They further glorify Him when they take what they hear into their homes and their daily work. In this way real honor is given to the Lord. The best advertisement of what we think of Christ is found in how we conduct ourselves in our daily life. When we live as happy children of God, we glorify the Giver of every good and perfect gift.

Blessed Jesus, may we honor Thee always with our lives. Amen.

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Saturday, January 16
CONSULT YOUR GOD
Read Isaiah 8:11-16

And when they say to you, "Consult the mediums and the wizards who chirp and mutter," should not a people consult their God? Should they consult the dead on behalf of the living?

The people of Isaiah's day lived in troublesome times. Their land was being invaded by the enemy, and the people were ridden with fear. In their panic, they took to strange religious practices. They discussed their fears with wizards, and even tried to speak with the dead. The tragedy of all this, Isaiah told them, was that in so doing they were departing from the true God who had been revealed to them. Furthermore there could be no help in such heathen practices. They were only trying to find their way out of the dark by looking in the dark. Christians rejoice that they have a God to call upon. He is a God who hears. "Before they call, I will answer; while they are yet speaking I will hear."

Dear God, we thank Thee that we have been invited to call upon Thy Name.

Here and There on the Christian Front

Edited by Raymond M. Ol

CHAMBER OF COMMERCE URGES CHURCH BUILDING

A church spire is as important to a city's growth as a smoke stack, in the opinion of the Chamber of Commerce of Daingerfield, Texas. One of the major projects of the Chamber for the past two years has been to help newcomers in looking for a place to worship. During that period it has provided help to build an Episcopal, a Roman Catholic, and a Disciples of Christ church. A spokesman for the city said, "We not only helped them organize congregations, but through our businessmen we've provided financial assistance. . . . Adequate religious and educational facilities have high priority in our development program."

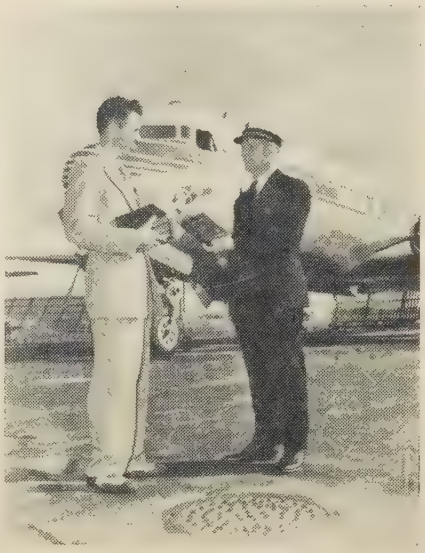
The Chamber of Commerce has pledged full co-operation with any church contemplating expansion or the erection of a new building. It is one of the few civic groups of its kind listing church construction as a full-scale activity.

URGED TO TAKE PART IN POLITICS

Church members have a mission responsibility for public life which obligates them to live up to their Christian principles in all phases of public life and requires Christians not to decline political responsibilities. This was the message of Bishop Hans Meiser of Bavaria to the Synod of the Evangelical Lutheran Church of Bavaria. "Politics," the bishop said, "is one field where laymen of the Church can render the best services, and the more church people willing to serve in political posts the less reason will remain for complaints that Evangelical principles are not represented in politics."

Bishop Meiser also urged the Synod to pay special attention to the small village congregations in rural areas, calling attention to the manner in which mechanization of farms and the new concepts of a materialistic philosophy has been bringing a new crisis to rural areas similar to that which had already come to the cities by industrialization.

BIBLES ON CLIPPERS



RNS Photo

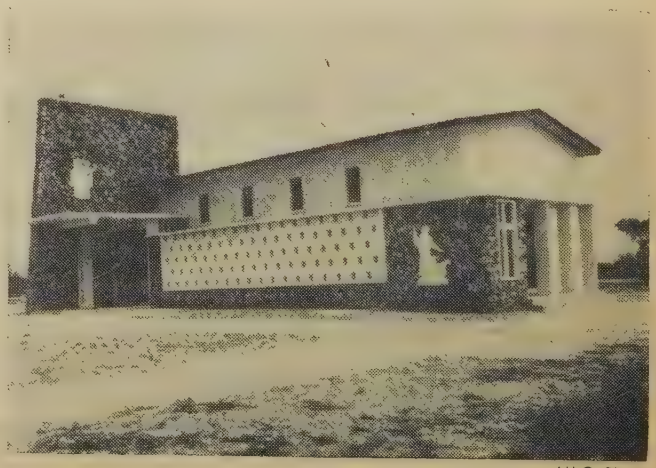
Thirty Bibles were given by the Gideons International to Pan American World Airways for use aboard its clippers flying to Latin America. Frank R. Esty, president of the Miami Gideon Camp (left) presents the gift to Capt. Charles R. Elmore, a Pan American pilot and Sunday school teacher at Miami's Shenandoah Presbyterian Church, who accepted the Bibles on behalf of the airline. Additional Bibles were given for placement aboard clippers leaving New York and Houston.

CHICAGO NEEDS LUTHERAN CHURCH IN LOOP

As the center of Lutheranism America, both geographically and merically, Chicago should have downtown Lutheran church, accord to Dr. H. Conrad Hoyer, execu secretary of the Division of Ameri Missions of the National Luthe Council. He called for the establ ment of a downtown Lutheran mi try in the Loop area of Chicago serve the "multitudes of transie who come to the city for tempor stay and the tremendous daytime wo ing and shopping population of city."

Dr. Hoyer pointed out that o half the Lutherans in America l within a 500-mile radius of the c and that there are more Luthe church members in Chicago than a other Protestant denomination. In face of this, he noted, the Chica Loop area has no Lutheran church a no Lutheran services. Even the a adjoining the Loop is a "vacuum." far as the churches co-operating in National Lutheran Council are c cerned. He called for the establishm of at least one Lutheran church

NEW MISSION CHURCH IN AFRICA



NLC Photo

This new and modern church was recently dedicated at Dares Salaan in Africa. It was bu with funds provided, through Lutheran World Action, by the National Lutheran Counci Commission on Younger Churches and Orphaned Missions. The bas relief of the Goo Shepherd, shown on the coral masonry near the front of the church, was presented by th wife of the Dutch Consul. The church stands on a rise of land just beyond the prese airport, which will be used for an extensive African housing scheme.

ch of the areas immediately north d south of the Loop, and called for co-operative, intersynodical ministry serve the downtown population.

ICCESSFUL TERATURE CLEANUP

ne city of Manchester, N. H., has en having a house-cleaning of news- nd reading matter, under the su- rvision of a Roman Catholic Com- ttee for Decent Literature. The mmittee had the support of other oups, including the New Hampshire uncil of Churches, in its campaign. ne director of the campaign reports at Manchester is now almost wholly ared of indecent reading matter.

The letter written by the Council of urches said that the "best censor- ip is that which the dealers and mmittee can impose on the publish- s and distributors at the source of pply. The best pressure to exert on al sales is the refusal of citizens to y."

ETHODISTS REPORT INCREASED RINKING SINCE REPEAL

t the 20th anniversary of the repeal prohibition, the Methodist Board of emperance issued a statement point- g out that drinking among Ameri- ns has increased 12-fold since repeal. stated, "In 1933 the per capita con- mption of alcoholic beverages in the . S. was 1.59 gallons. In 1943 it was .07 gallons and by 1952 it was 18.66 llons per person."

Arrests for drunkenness increased om 831 per 100,000 population in 32, the last year of prohibition, to 066 in 1952, according to the report. runken driving arrests increased om 65.7 per 100,000 population in 32 to 203.5 per 100,000 people in 52. America has 7,000,000 "problem inkers," the highest crime bill in e world, and the highest rate of al- holic consumption, except for France.

AR GIDEON BIBLE ISTRIBUTION

he New Jersey Supreme Court has led that distribution of the King mes version of the New Testament the public schools of Rutherford, J. J., violated the bill of rights of the ederal and New Jersey constitutions. he court unanimously voided a reso- lution by the Rutherford Board of Education permitting distribution of Gideon Bibles to school pupils whose parents requested them in writing. The court's opinion held that the Gideon Bible was a sectarian book. Its distribution would constitute favoritism toward one religion.

The appeal originated with the parent of a Jewish pupil and a Roman Catholic, with the Roman Catholic later withdrawing from the case. The Synagogue Council of America and the National Community Relations Advisory Council, both of New York, entered the case as friends of the court.

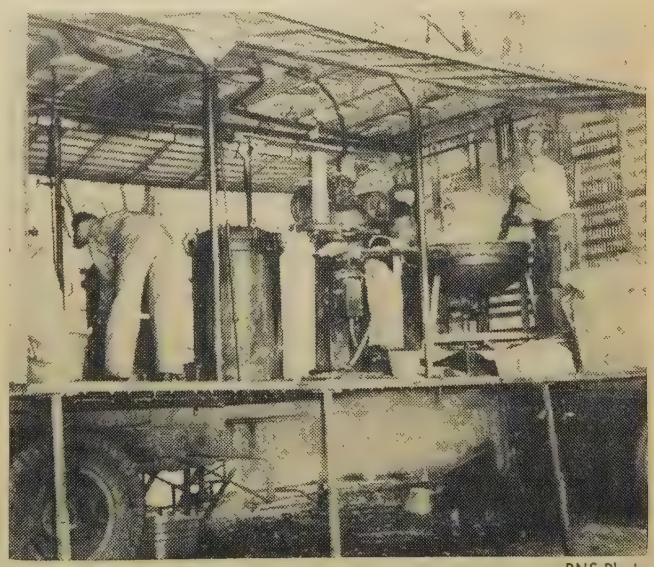
AVOID SOCIAL ISSUES

From Vienna comes the report of the General Synod of the Hungarian Reformed Church which adopted a resolution urging Hungarian Protestant committees preparing for the Evanston Assembly of the World Council of Churches to "let the Lord's Prayer rather than Social Christianity or Religious Socialism be the content of our testimony." The action was taken to guide representatives of the country's Protestant Churches in their planning for Evanston. It followed a report by Bishop John Peter which said, "Despite the tensions, uncertainties, and conflicts of two and three years ago, it is clear that we are now in a position to look forward with well-reasoned hope to the possibilities of the common service at the Second Assembly." Lutheran theologians, through Dean Nicholas Palfy, expressed similar hopes.

WORTHY OF NOTE . . .

Through ecumenical co-operation the churches of the world must create a world-wide public opinion condemning war, declares Bishop Otto Dibelius of Berlin. He said it was God's will that not only individuals but also nations "fight down their egoism." . . . Dr. W. A. Visser 't Hooft of Geneva has urged that the people and press of America evaluate the Assembly of the World Council of Churches next summer from an international viewpoint, and not from the background of the situation in America. "This will be an international meeting that cannot be caught in the web of nationalism," he said. . . . The East German Education Ministry has informed Soviet Zone school directors that schools are obliged to permit the holding of religious education classes, and that children must not be discouraged from participating in such classes.

CHURCH PREPARES RELIEF FOOD



RNS Photo

At West Wilton, Ohio, more than 50 parishioners cut, trimmed, cooked, and canned some 200 chickens and beef from 15 head of cattle in an unusual church relief project sponsored by the Brethren in Christ Church. Most of the canned food will be shipped by the Mennonite Central Committee to the needy in Western Germany with some also going to other parts of Europe, Korea, and the Middle East. Photo shows some of the church members preparing the food in large portable steamers.

Schools and Colleges

Edited by the Division of Higher Education

CAMPUS NEWS NOTES

Pacific Lutheran College debaters won the senior women's division sweepstakes trophy and won fifteen berths in the final round of the Western Speech Association tournament at Fresno, Calif., November 23-25. The PLC team of four men and four women competed with four hundred students from forty-five colleges and universities in the eleven western states.

Joanne Schief, Gladstone, Oregon, senior, won the first place in senior extemporaneous speaking; and Joyce Genz, Portland senior, was fifth. Janet Carson, Independence, Calif., senior, was first in senior discussion; and Miss Schief took second place.

In senior interpretation, Edith Engel, Portland senior, took second place honors; and Misses Carson and Schief tied for fifth. John Osburn, Parkland senior, took honors in the Perry elimination round of one-man debate.

* * *

The 1954 concert tour for the *Luther College* Nordic Cathedral choir has been announced by Director Weston H. Noble. The 63-voice choir will present sixteen concerts in five states, January 23 to February 7.

The itinerary is as follows: Jan. 23, Harmony, Minn.; Jan. 24 (afternoon), Darlington, Wis.; Jan. 24 (evening), Prairie du Chien, Wis.; Jan. 26, Luther College Dorian Vocal Festival; Jan. 27, LaCrosse, Wis.; Jan. 28, Manitowoc, Wis.; Jan. 29, Wisconsin Dells, Wis.; Jan. 30, Milwaukee, Wis.; Jan. 31 (afternoon), First Lutheran Church, Chicago, Ill.; Jan. 31 (in conjunction with the Sunday Evening Club), Orchestra, Hall, Chicago; Feb. 1, Muskegon, Mich.; Feb. 2, Detroit, Mich.; Feb. 3, Cleveland, Ohio; Feb. 4, Toledo, Ohio; Feb. 5, Rockford, Ill.; Feb. 6, Madison, Wis.; Feb. 7, Homecoming Concert.

* * *

Poems by seven *St. Olaf College* students were selected from among thousands submitted by college students throughout the nation for publication in the 1953 "Annual Anthology of College Poetry."

Those by St. Olaf students which were accepted were "Another Day" by Ann Thompson; "Mosquitos" by Ernst Schnellbacher; "Dawn of Faith" by Helen Thompson; "A Soldier's Spring" by Gregory Heimarck; "Revelation" by Carol Henninger; "Together" by Fred Peterson; and "Young Love" by Lois Johnson.

* * *

Guest solist for the concert of the *Augustana* Town and Gown Orchestra to be held on Sunday afternoon, January 17, at 3:30 p.m. at the Washington High School auditorium in Sioux Falls will be Miss Donna Carlson of Pierre, according to Richard D. Guderyahn, orchestra conductor. This will be the first performance of the orchestra this year.

Miss Carlson, a 1952 Augustana College graduate, has spent the past year studying in Italy with the Rome Opera Company on a Fulbright Scholarship. She has studied voice with William Conrad Mills in Hollywood and Maestro Bertelli, coach of the Rome Opera Company.

* * *

Erik Boheman, Swedish ambassador to the United States, spoke at the *Concordia College* chapel service on December 8. He was ambassador to Great Britain and minister to France before becoming ambassador to the United States.

The Norwegian ambassador, Mr. Wilhelm Morgenstierne, will lecture in the Concordia Gymnasium-Auditorium May 17, 1954.

* * *

Opening this year's *Waldorf College* artist series was a recital by Leo Steffens, presented in Forest City civic auditorium recently.

Leo Steffens, an associate professor in the University of Wisconsin School of Music, is well known for his solo recitals and performances with orchestras and string groups.

One of Mr. Steffens' former pupils is David Blanchar, director of the Waldorf Chapel Choir and instructor of music.

Professor Earl Mundt, directo dramatics at *Augustana College*, announced that the next Augu College Theater production wil *As You Like It.*

In the lead female role of Ros is Beverly Miller, Windom, M sota. Dick Wyman of Morris, nesota, has the male lead. Produ dates for the play at the college January 11 through 16. The play be on tour February 1 through 13th.

* * *

R. D. Schneider and Dr. Charle Goetz of the Institute for Atomic search at Iowa State College, A were on the *Concordia College* can on Thursday, December 10, to i view potential full-time junior s tists for the institute.

Dr. Goetz, head of the departm of chemistry at Ames and chief of chemistry division of the institute, dressed the students and faculty the subject, "Opportunities in Ch istry."

* * *

Ernest Johnson, 1953 *Pacific Lu an College* graduate and industrial major, was commissioned a missio to the Sudan in Africa at rites hel Ballard First Lutheran Church in attle recently. Dr. S. C. Eastvold, p dent of PLC, conducted the com sioning ceremony. Johnson will t industrial arts in a mission schoo the ELC in the Sudan.

* * *

The National Lutheran Educati Conference will hold its fortieth nual convention at the Nether Plaza Hotel in Cincinnati, Ohio, January 10, 11, and 12, 1954.

The theme of this year's confere is "Current Issues in Lutheran Hig Education." It is anticipated that presidents and representatives of proximately thirty Lutheran Coll and seminaries will be present to ticipate in the discussion.

Dr. Orville Dahl, executive secre of the Division of Higher Educa of the ELC, is secretary-treasurer the group. The three-day meeting the NLEC precedes the annual c ference of the Association of Ameri Colleges.

troduction to a Large Subject

<antinued from page 11)

(1) As to the Report itself, the recommendation is at the negotiating Churches, through their respective nventions, (a) receive it, (b) consider it, and (c) opt it. Resolution III gives the conventions two al-natives. "A" is the form to be used by those con-ntions which are ready to adopt the Report in its tirety. If, however, a convention finds certain items portions of the Report unacceptable and in need further study, it may substitute "B," listing the ints on which question has been raised and stating hat the objections are. Such matters will thus be tomatically referred to the Joint Union Committee r further study.

In that connection we should point out that the urch Council of the ELC, in its resolution, recom-ends "A" for adoption. This is not an attempt to choke f objections to the Report. It is simply the Church uncil's way of saying that it finds nothing in the eport to object to seriously enough to require conven-n action and therefore hopes that the Report will adopted "as is." However, under our democratic ocedures, full debate is assured, together with par-mentary freedom to substitute "B" for "A" if the nvention deems this wise. While the editor is frank say that he hopes "A" will be adopted by our Church, fully recognizes the possibility that the convention ill prefer "B."

(2) Resolution IV is the implementation of the action ken in adopting Resolutions I and III. It is almost entical in wording with like resolutions adopted in 50 and 1952. It gives the Union Committee its man-te for the ensuing biennium, from the 1954 conven-n to the 1956 convention.

Perhaps the status of the membership of the ELC nion Committee should be clarified. In 1950 the urch decided that the Union Committee should be omposed of the following: the president of the hurch; the president of the Luther Theological Semi-ry of St. Paul; the president of the Luther Seminary Saskatoon; three pastors who are actively serving ngregations; and three laymen." In 1952, however, ection was by names, with no reference made to posi-n. There was no change in the personnel of the mmittee. The convention has full authority in this atter: to re-elect the entire present membership, to ake any changes it deems wise, or to elect a completely w committee.

(3) Resolution II demands a word of explanation. erger negotiations were initiated in 1948. Since then uch progress has been made and succeeding conven-ns have made decisions of far-reaching consequence. et at no time have the conventions been given an opportunity to vote on the simple question, "Do we favor merger?" This is what the Canada District had in mind when it at its June convention asked for a special vote on that question. Many individuals have made the same request. Resolution II gives each convention the opportunity to discuss and vote on the merits of merger, quite apart from any "statements" or "reports." Those who feel that such an opportunity is needed (and we agree that it is) will welcome this resolution.

(4) Resolution V, if adopted, has the force of fixing 1956 as "the year of decision" as to merger. It assumes that to the conventions of that year the Joint Union Committee will report drafts of the remaining documents necessary before union can be consummated: Articles of Union, Articles of Incorporation, Constitution, and By-Laws. Assuming that these documents are ready for adoption at that time the 1956 conventions will become "the point of no return" in the merger matters.

Next week we shall begin to analyze and discuss the Report on Polity and Organization.

SCHEDULE FOR "LUTHERAN VESPERS"

The weekly broadcast schedule of the radio program known as "Lutheran Vespers" and conducted by the Rev. Harry R. Gregerson, ELC radio evangelist, is given below. This program, originating in Sioux Falls, South Dakota, has a wide listening audience, and it is at the request of a number of readers that we make the schedule available.

Station	*City—State*	*Time*	*Kilocycles*
KIHO	Sioux Falls, S. Dak.	9:30 p.m. Sunday	1270
WNAX	Yankton, S. Dak.	9:30 p.m. Sunday	570
WGN	Chicago, Ill.	10:45 p.m. Sunday	720
WDGY	Minneapolis, Minn.	10:30 p.m. Sunday	1130
KSJB	Jamestown, N. Dak.	9:30 p.m. Sunday	600
WDOR	Sturgeon Bay, Wis.,	4:30 p.m. Sunday	720
WJMC	Rice Lake, Wisc.	4:30 p.m. Sunday	1240
KWLC	Decorah, Iowa	4:30 p.m. Sunday	1240
KRKO	Everett, Wash.	9:30 p.m. Sunday	1400

Why Not Test Tithing?

<antinued from page 9)

Christian life is a matter of trust. Do you trust God? Enough to put Him (and yourself) "to the test" of tithing? God has no hope of winning you over to any of His ways unless you are willing to test Him. We don't suggest 30 days or 90 days like some business concern. We simply suggest that you test tithing for any reasonable length of time. If you do, you'll never go back to any other system.

The Cleveland Story

(Continued from page 8)

can be obtained when people of the pew, moving in childlike faith while admitting material facts with hard-headed realism, invite God to guide them and obey Christ's mandate: "Go!"

The beautiful and well-equipped church which stands at 20300 Hilliard Road in the flourishing suburb of Rocky River is a monument to the Christian loyalty and enterprise of laymen, who, having set their hands to the task and fixed their hearts in Christ, persevered to the realization of a glorious goal.

Heroic action was needed. It was taken. In 1951 the merger was consummated. Two churches and one parsonage were sold. For twenty-six long months a theater was the place of worship and Sunday school. It was a difficult time. But on Dedication Day success crowned united efforts and happy hearts could echo song of the festival choir—"Wondrous Things the L Hath Done!"

Seventy-five years have passed since August 4, 1 when the First Congregation of ELC anteced existed in Cleveland. Now, today, one congrega continues, strengthened, inspired, assured; yet hun grateful.

In the last decade of the 19th century there were n than a dozen congregations and preaching places str along the lake shores from Georgian Bay to Lake tario. Today, only Our Savior's Rocky River Luthe Church remains.

Are we, a church body of impressive size, guilty ignoring the problems of the isolated congregation

Within the E.L.C.

PERSONS

The Rev. B. L. Schroder has resigned as pastor of First Lutheran Church, Ellendale, Minn.

The Rev. R. Ulvilden, pastor of First Lutheran Church, Minot, N. Dak., since 1930, announced to his congregation Dec. 6 that he will terminate his pastorate there in three months, for reasons of health.

DISTRICTS

Southern Minnesota

St. Paul Park, Minn. Park Church, served since May, 1952, by the Rev. A. O. Nesset, has by the aid of a loan from ELC Church Extension erected the first unit of a new church. It was dedicated Sunday afternoon, Dec. 6, by Dr. E. C. Reinertson, president of the Southern Minnesota District. At the morning worship the same day the Rev. T. Arnold Thompsen, assistant Home Missions director, preached. The parish pastor reports that the church is located in a promising field. The Sunday school enrollment is approaching the 200 mark.

Northern Minnesota

Evansville, Minn. At a mission festival in the early part of December in Our Saviour's Church, parish of the Rev. John Skepstad, Sr., the spea was the Rev. James Hu of Hongk who this year is studying at Con dia College, Moorhead, Minn.

California

Ventura, Calif. Twenty-seven members, two of them by adult firmation, were received Nov. 22 Trinity Church, parish of the Owen E. Doely. At the same ser a thankoffering of $1,717.85 was ceived for debt retirement.

Sacramento, Calif. The Ladies of Fruitridge Church, parish of Rev. Orville Hiepler, met at the sonage about the middle of Decem in a "Prelude to Christmas" meetin

OBITUARIES

Dr. O. F. Mellby

Dr. O. F. Mellby, a practising p sician at Thief River Falls, Minn., d Nov. 5, in his 78th year. Funeral se ices were held Nov. 9 at Trin Church, Thief River Falls, the R G. S. Thompson officiating. Dr. M by, a son of the late Rev. O. A. Mell was born May 1, 1876, at New Ri land, Minn. He was graduated fr St. Olaf College and from the Min apolis College of Physicians and S geons. After five years of practice various places in the Middle West established his practice in Thief Ri Falls of more than 45 years' durati For some time he served as a mem of Minnesota Board of Health a was through the years a leader in public life of his community. served for a long time as a deacon his church, was active in Boy Sc work, and served for three years

SOUTHERN MINNESOTA PARSONAGE DEDICATED

During the past fall Our Saviour's Church, Wells, Minn., parish of the Rev. Stanley K. Emerson, had its new parsonage dedicated by the Rev. H. E. Jacobson, circuit president. An old house was purchased at a price of $7,500; later the congregation spent about $3,000 in making needed repairs.

LAUNCHING CHURCH POSTER DISTRIBUTION

ers bearing the legend "The Churches of New York City Welcome Members of the ıed Forces" are being placed by the Protestant Council of the City of New York in subways and busses and trains entering the city. Participating in the ceremonies ıching this poster distribution was chaplain Engebret O. Midboe (ELC), shown at extreme right in the accompanying picture. Other participants, shown from left to ıt, were: Clifford W. Pettit, executive director of the Council; the Rev. Jos. D. Huntley, adway Tabernacle; and Chaplain R. Thomas Blomquist, assistant to district chaplain U. S. Third Naval District.

sident of the Northern Minnesota otherhood. He is survived by his e, nee Louise Grindeland, two sons l three daughters, also by a sister, s. C. M. Horneland of Northfield, nn., and a brother, Dr. C. A. Mell- professor emeritus at St. Olaf Col- e.

ONAGENARIAN SISTER AND BROTHER PASS AWAY

Mrs. Petrine Hanson and Martin rson, brother and sister, both of m members of rural Nordland urch, Bottineau, N. Dak., have late- passed away. Mrs. Hanson on Nov. in her 100th year, Mr Larson on c. 1, in his 95th year. At both fu- rals their pastor, the Rev. T. J. Welt- ı, officiated. Mrs. Hanson was born Norway March 19, 1854, and came U. S. A. in 1878. Mr. Larson, born ne 6, 1859, came to this country in 81. He came to Bottineau County in 90 and became there one of the nders of Nordland Church. His sis- came to the Turtle Mountains com- nity in 1910. Both are survived by ny descendants, down to the fifth neration.

The Rev. S. J. Fretheim

The Rev. Severt J. Fretheim, former- pastor at Scarville, Iowa, died Dec. at Albert Lea, Minn., 77 years of age. neral services were held Dec. 10 at rst Lutheran Church, Albert Lea, the Rev. M. S. Knutson officiating. Interment took place at Lincoln cemetery, Ridgeway, Iowa. Pastor Fretheim was born Nov. 5, 1876, at Hayward, Minn. He was graduated from Luther College, Decorah, Iowa, 1907, and from Luther Seminary, St. Paul, in 1910. Served the following parishes: Plentywood, Montana, 1910-19; Scarville, Iowa, 1919-1947; and (after his retirement from the regular parish ministry) Hayward, Minn., 1948-51, as interim pastor. His first wife, nee Christine Wangsness, died in 1926. He is survived by his second wife, nee Tena Wangsness, and three brothers, one of these being the Rev. E. A. Fretheim of Ephraim, Wis.

Mrs. Bernhard Guldseth

Mrs. Bernhard Guldseth, nee Lillie Christianson, was born of parents Andrew and Anne Christianson, Sept. 1, 1891, at Minneapolis, Minn. Her childhood and youth were spent in Minneapolis. After her graduation from South High School, she was employed as office clerk in the high schools for several years.

On June 1, 1920, she was married to Bernhard Guldseth, who had graduated a month earlier from Luther Theological Seminary at St. Paul. Their first home was on the Home Mission fields of central Alberta. Since that time Pastor Guldseth has served calls at Greenbush, Minn.; Belmond, Iowa; Waukegan (as service pastor), and Kenosha, Ill.; Arkdale, Wis.; and Ashby, which has been their home since Sept., 1941.

Mrs. Guldseth passed away Monday, Nov. 23, at Eitel Hospital, Minneapolis, after an extended illness. Survivors include her husband, five daughters, two sons, one sister, eight grandchildren, 22 nieces and nephews.

Funeral services were held Nov. 27 at Ashby, conducted by Pastor A. J.

CALIFORNIA PARISH WORKERS MEET IN RETREAT

Lutheran Parish Workers of Southern California, an intersynodical group, met in a two-day retreat at La Jolla, California, Nov. 2-3. Bible studies were given by Pastors George A. Nelson and Ansle Severtson. An evening communion service was held at Calvary Church, San Diego. The other sessions took place at La Jolla Lutheran Church. There were sixteen parish workers in attendance. Mrs. Shirley Peterson of Lemon Grove was chosen president for the coming year.

Sheldahl, and Nov. 28 at Bethel Lutheran Church, Minneapolis, with the sermon given by Dr. Odd Gornitzka of the Lutheran Bible Institute. Burial was in Lakewood Cemetery, Minneapolis. More than $700 were given in memory of Mrs. Guldseth.

Mrs. Ragnhild Hooverson

Mrs. Ragnhild Hooverson passed away at Danville, Calif., on Oct. 29, 1953, at the age of 82 years, one month, and ten days.

She was born near Hancock, Minn., in Pope County of parents Anders and Kari Fossebraaten, who were among the pioneers of the territory.

She was married to Edward Hooverson in 1892. To this union were born twelve children, all of whom survive except one son. Her husband died in 1937. Funeral services were held at Immanuel Lutheran Church near Starbuck, Minn., on Nov. 3, 1953, with the Rev. G. O. Forde officiating.

Mrs. L. E. Kleppe

Mrs. Hedvig Olsen Kleppe, widow of the Rev. L. E. Kleepe (who died in 1933), passed away Nov. 17, in her 81st year, at Humboldt, Iowa. Funeral services took place Nov. 21 at Bethany Church, Joice, Iowa, the Rev. L. L. Spaulding officiating. She was born May 2, 1873, at Ashippun, Wis. In 1897 she married Ludvig E. Kleppe, who five days later was ordained a pastor. They lived in the following parishes: Deer Park, Wis., 1897-1902; Elbow Lake, Minn., 1902-06; Bethlehem in Fergus Falls, Minn., 1906-11; Humboldt, Iowa, 1911-13; Sioux Rapids, Iowa, 1913-21; and Joice, Iowa, 1921-33. After Pastor Kleppe's death Mrs. Kleppe lived in Lake Mills, Iowa, up to 1950, when she moved to Humboldt. She is survived by five daughters and three grandchildren.

Bendeck B. Grinley

Mr. B. B. Grinley, a resident of Portland, N. Dak., for 67 years, passed away on Nov. 13. Funeral services were held from the Bruflat Lutheran Church, Portland, on Nov. 18, the Rev. I. M. Rotto, officiating.

Bendeck B. Grinley was born in Fresvik, Sogn, Norway, Dec. 11, 1868. Came to the United States in 1870 and to Dakota Territory in 1886. He had resided in Portland since that time. Throughout his entire life he was a very active worker in church and community affairs.

Survivors include Mrs. Grinley, the former Andrine Skarperud; four daughters; three sons; a brother; a sister; seventeen grandchildren, and a host of other relatives and friends.

ANNIVERSARY BANQUET OF LDR

At the general board meeting of the Lutheran Daughters of the Reformation on Nov all former national presidents were invited to attend a 25th anniversary banquet a Curtis Hotel. Also invited were three representatives from the Women's Missionary Fe tion. From left to right, standing, are: Ethel Stillar, Myrtle Larson Jacobson, Ge Kruse, Eleanor Nelson, Ruth Halliday, Vivian Slindee, Lois Moe, Constance Weswig Joh Julie Aune, Agnes Aslakson, Esther Bjelland, Hilda Vevle, Ruth Hall, Estelle G Outside, seated: Nora Olson Jacobson, Helen Weeks Storvick, Elvina Nelson, Lily Gy vand, Arna Njaa, Arline Rude, Betty Lokken Branstad. Inside, seated: Arlette Pede Faye Hellie, Alice Sanne, Florence Wikre.

ANNOUNCEMENTS

A testimonial dinner in honor of Dr. Oscar C. Hanson, retiring president of the Lutheran Bible Institute, will be held at Curtis Hotel, Minneapolis, January 25, 6:30 p.m. Invitation to attend is extended to every one wishing to be present. Reservations accompanied by remittance of price of tickets, $2.50 each, must be made before Jan. 10, addressed to Lutheran Bible Institute, 1619 Portland Ave., Minneapolis 4, Minn.

For Sale: 12 used black choir gowns, at $2.00 each. Contact Mr. Arnold Olson, 313 W. 3rd St, Oconomowoc, Wis.

CHANGES OF ADDRESS FOR PASTORS

Olger Quanrud, 1544 Fulham St., St. Paul 8, Minn., (12-3-53).

W. B. Scarvie, 15514 Griggs Ave., Detroit 38, Mich., (12-1-53).

S. L. Tallakson, c/o Hospital for Aged, Mondovi, Wis., (12-1-53).

O. M. Hanson, Box 104, Baudette, Minn., (12-4-53).

H. F. Huseth, McCallsburg, Ia., (12-5-53).

Richard E. Larson, Hollyberry Apts., Rt. 1, Aiken, S. C., (11-27-53).

O. Tieman, Box 28, Ishpeming, Mich., (12-3-53).

Chap. Wallace Larson, c/o Office of Post Chaplain, Fort Bragg, N. C., (12-8-53).

R. A. Wangberg, Madison, Minn., (3-1-54).

M. D. Hansing, Harlowton, Mont., (1-18-54).

Gottlieb Schmitt, 1701 McKinley St., Eugene, Oregon, (1-1-54).

C. L. Bruland, Badger, Iowa, (12-15

J. O. Mundahl, 10038 Brit Ave., Cupe Calif., (12-8-53).

C. M. Thompson, 1405 Grantham St Paul, Minn., (12-10-53).

A. W. Skindlov, 8229 S. W. 45th Portland 19, Ore., (12-10-53).

Jersing Thompson, c/o Rev. Otis A. 15 W. Hawthorne, Eureka, Calif., (12-16

B. M. Schrøder, 2545 Portland Ave., M Minn., (12-15-53).

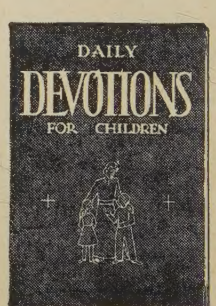
O. L. Jones, 321 E. Montana Ave., B Montana, (2-1-54).

Chap. Judson L. Crary, 1411 E. 1 Seattle 55, Wash., (11-9-53).

G. E. Rasmussen, Jasper, Minn., (2-1

O. E. Hesla, 125 S. Westlawn Ave., rora, Ill., (12-1-53).

F. Wm. Hilker, 904 10th St., Spirit L Iowa, (2-1-54).



by Conrad Svendse

Thirty-one simple yet meaningful votions written for children. Let child use it for his contribution ing family devotions.

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In Loving Remembrance

Memorial Wreaths—ELC

"And I heard a voice from heaven saying, Write, Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; for their works follow with them. Revelation 14:13.

In loving remembrance of dear ones departed, the following gifts for the furtherance of the Kingdom of God have been given.

In September 21 through September 25, 1953

Abrahamson, Perlam, Lanesboro, Minn., $138.
Ano, Mrs. Mary, McFarland, Wis., $2.
Aderson, Agnes, Irene, S. Dak., $96.
Anderson, Mrs. Henry, Sinai, S. Dak., $21.
Anderson, Ira, Lake Mills, Ia., $5.
Anderson, John P., Northwood, Ia., $51.
Anderson, Peter, Lodi, Wis., $15.
Anderson, Mrs. Willard, Maiden Rock, Wis., $15.
Ane, The Rev. Karl J., Poulsbo, Wash., $10.
Arud, Christ, Westby, Wis., $21.
Astenes, Mrs. Julia, Eagle Grove, Ia., $63.
Backman, Anna M., Ladysmith, Wis., $5.
Benstad, Mrs. Lena, Canby, Minn., $82.
Berg, Ole A., Lowry, Minn., $28.
Berg, O. T., Lake Mills, Ia., $5.
Berg, The Rev. O. T., Forest City, Ia., $5.
Bindland, Peter, Sioux Falls, S. Dak., $5.
Binstad, Mrs. Martin, Chetek, Wis., $6.50.
Bistensen, Mrs. Anton, Clear Lake, Ia., $20.
Bjeveland, James, Maddock, N. Dak., $5.
Blestad, Hans, Clarks Grove, Minn., $16.
Blelehart, Andrew, Kidder, S. Dak., $11.
Boes, Henry, Irwin, Ia., $15.
Bokson, Mrs. Mable, Lake Mills, Ia., $15.
Borde, Joseph, Decorah, Ia., $17.
Bridseth, The Rev. Olaf, Minneapolis, Minn., $23.
Brverson, Mrs. Clara, Wildrose, N. Dak., $5.
Brummer, John, Strum, Wis., $17.
Brusen, Marie, San Francisco, Calif., $12.50.
Brunson, Charles, Modesto, Calif., $2.
Brunson, Sam M., South Wayne, Wis., $5.
Brum, Julius, Roth, N. Dak., $3.
Brustan, Louise, Glenwood, Minn., $1.
Budson, Louie, Clayton, Wis., $6.50.
Buebritson, Mrs. John, Lake Mills, Ia., $5.
Bunson, Carl C., Dell Rapids, S. Dak., $1.
Bunson, Tom I., Blooming Prairie, Minn., $6.
Bunholtz, Charles, Chippewa Falls, Wis., $5.
Bunston, August, Kenyon, Minn., $4.
Buner, Mrs. Howard, Hantontown, Ia., $1.
Burven, Klara, Everett, Wash., $5.
Burtson, Glen, Colton, S. Dak., $6.
Buse, Ernest, Chippewa Falls, Wis., $3.
Buson, Ole, Lake Preston, S. Dak., $39.
Bush, Elmer T., Jr., Minneapolis, Minn., $10.
Bilden, John, Estherville, Ia., $30.
Bure, Deanna, Westbrook, Minn., $8.
Burik, Bennett, Lake Mills, Ia., $21.
Bude, Mrs. Russell, Austin, Minn., $32.
Burkesen, Hans, Lake Crystal, Minn., $1.
Bek, Oscar, Stephen, Minn., $5.
Biler, Mrs. A. O., Cottonwood, Minn., $26.
Bge, Arnold, Halstad, Minn., $10.
Bilson, Ole, Prairie Farm, Wis., $10.
Bushiem, Olaus, Decorah, Ia., $1.
Buss, Mrs. Ole, Lodi, Wis., $3.
Blase, Martin, Clarks Grove, Minn., $13.50.
Bste, Carl, Fordville, N. Dak., $8.
Bson, Mrs. Harry, New England, N. Dak., $2.
Bndal, Peter, Halstad, Minn., $58.50.
Brson, Peter J., Granite Falls, Minn., $9.
Bammen, Olaf, Veblen, S. Dak., $50.
Bnden, Knute, Kloten, N. Dak., $9.
Bvold, Ole, Leonard, Minn., $19.
Bttum, John J., Hendricks, Minn., $12.
Bgh, Agatha, Wanamingo, Minn., $10.
Baver, Jon O., Capron, Ill., $5.
Blberg, Ann Louise, Boyd, Minn., $3.
Burkson, Anna, Lake Preston, S. Dak., $37.
Bba, Mrs. Ida, Buxton, N. Dak., $32.50.
Bockdill, Mrs. George, Montevideo, Minn., $5.
Benson, Mrs. Theo., Glenwood, Minn., $125.50.
Bngen, Knute, Mahnomen, Minn., $3.
Bomas, Carl M., Madison, Wis., $2.
Bleros, Ole, Decorah, Ia., $30.
Bfte, Paul, Appleton, Minn., $12.
Bait, Sharon, Marseilles, Ill., $3.
Bn Grevenhof, Martin, Ostrander, Minn., $9.
Ballberg, Gustav, Prairie Farm, Wis., $30.
Ballquist, Mrs. Victor, Canton, S. Dak., $2.
Bestlund, Ole, Pierre, S. Dak., $13.
Bicks, E., Eagle Grove, Ia., $24.50.
Blind, Thomas Allan, Clear Lake, Ia., $14.
Bodder, Anton, Perth Amboy, N. J., $5.
Bogen, Mrs. Lars N., Humboldt, Ia., $24.

From September 28 through October 2, 1953

Anderson, Mrs. Charlotte, Mobridge, S. Dak., $20.
Asterhaut, Curtis, Kelley, Ia., $16.
Austinson, Stennes, Ada, Minn., $31.
Bale, Connie, Kasson, Minn., $3.
Beltz, Mrs. M. E., Buxton, N. Dak., $13.
Benson, Mrs. Martin, Madelia, Minn., $2.
Bergsetter, John, Blue Earth, Minn., $2.50.
Berkenes, Mrs. Julia, Eagle Grove, Ia., $3.
Billings, Mrs. George, Delavan, Wis., $5.
Bjargaard, O. E., Cyrus, Minn., $56.20.
Bogous, Henry, Sacred Heart, Minn., $13.
Brandt, Olga Bolstad, DeSoto, Wis., $6.
Brown, Mrs. Margaret, Estherville, Ia., $16.
Callelius, Mrs. J. G., Lakota, N. Dak., $5.
Carlson, Edwin F., Minneapolis, Minn., $10.
Dahlquist, Arthur, Jr., New Rockford, N. Dak., $8.
Dregney, James, Modena, Wis., $5.
Dullum, John R., Twin Valley, Minn., $9.
Dybevick, Oscar, Blue Earth, Minn., $34.
Ehrich, Mrs. Alfred, Blue Earth, Minn., $2.50.
Erlien, Lowell, Benedict, N. Dak., $10.

N. H. NELSON, Treasurer

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No. 4 DL	832	names	8.27
No. 5 DL	1024	names	9.52
No. 6 DL	1504	names	11.96

	SINGLE System		Binder and Leaves
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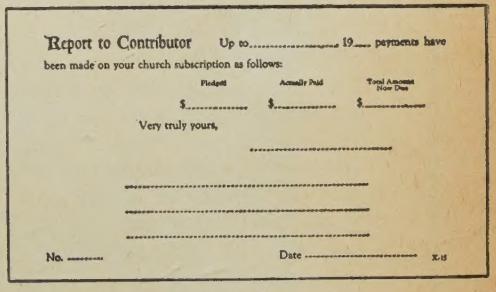
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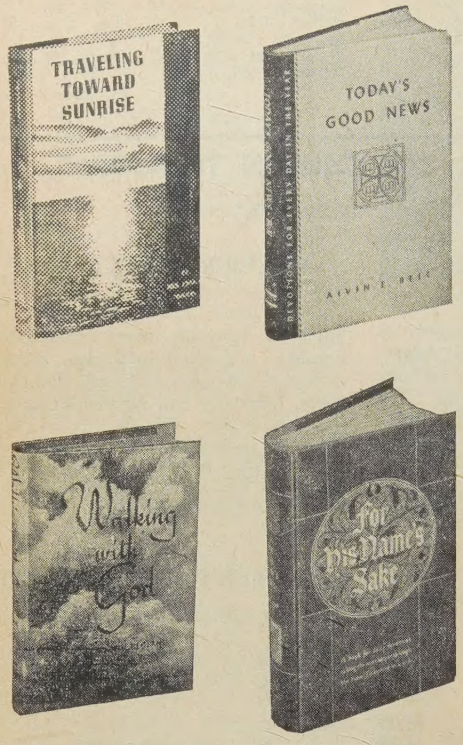

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